1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

191 predecessors did under Czarist rule.
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The middle-aged generation which received a secondary education during independence times has some knowledge of English, which was then taught as the first or second foreign language in the majority of the schools. According to reports from occupied Estonia, the Russians have completely dropped English from the school curriculum and accordingly the younger generation knows only Russian and German.

In fourth place would be a knowledge of the French language. This language was taught in a few schools during the independence period and was taught slightly more during the czarist regime. There are few people who read French and still fewer who can speak it.

A condsiderable number of younger people
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177 would also understand Finnish. Besides the fact
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that their languages are closely related, the Estonians and Finns have maintained for almost a century an interest in each other and a warm cultural intercourse. This started during the National Awakening[1] and grew into an enthusiastic movement during the independence period. Various student and professional organizations, for example, had yearly joint conferences with corresponding Finnish organizations.

101 The name Estonian (eesti keel) has come fairly recently into use. Formerly the Estonians called their language maa keel 'country language' and the people who spoke this language maa rahvas 'country people.' The terms Eesti and eesti keel came into use around the middle of the nineteenth century. These words are explained as originating from Tacitus's Germanis XLV in which Aestii, Aestiorum gentes are mentioned

[1] [SSS cat. 116, -99- pp 26-33 - Analyst]

101 in connection with Germans, who called the peoples living to the northeast by these names. The ancient Scandinavians called the ancestors of the Estonians Eistr, Eistir and their country Eistland.

•197 Present-day Estonia is still divided into numerous dialects which probably developed during the centuries when movement was considerably restricted. Furthermore, some natural barriers, like great swamps and forests, proved a hindrance to intercourse between the inhabitants of the present Estonia in ancient times. There are two major dialect groups: Northern and Southern Estonian, or the Tallinn and Tartu languages, both of them with numerous subdivisions or local dialects. These dialects were generally spoken more in the years before Estonian independence. Six years of compulsory

1: Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

197 schooling, compulsory service in the Estonian army and modern media of communication during the independence period have resulted in a decline in the use of the dialects and their replacement by a nationally known spoken Estonian / which is very close to literary Estonian. This process has been carried farther into continental North Estonia (except in the northeastern coastal areas of Virumaa) and North Viljandimaa and Tartumaa. Dialectal speech has survived as a commonly used everyday language on the Estonian islands, in South Viljandimaa and Tartumaa, and in Valgamaa, Võrumaa and Setumaa. But also in these areas the middle-aged and younger people know and can speak the nationally known language. It is a general custom that people speak in cities and in official places the nationally known Estonian,

•197 but as soon as they go back to the country they start again to speak their home dialect, even taking a certain pride in it. Many educated people preserve their dialectal accent all their lifetime, especially those who come from Saaremaa and Virumaa. Several Estonian poets employ the home dialect, mainly Southern Estonian, in their poetry.

Although differences between dialects are considerable, the speakers of the various dialects can understand and communicate with each other to a certain extent. To a person who speaks literary Estonian the southern Estonian dialects are more difficult to understand than the northern dialects. The reasons for this will perhaps be evident after the following discussion.

Modern literary Estonian as well as the nationally known spoken language have been

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

197 developed from the Northern Estonian dialect.
[214] Beginning with the first known Estonian printed book, Wanradt and Koell's Catechism, 1535, for some two hundred years both Southern and Northern Estonian were competing for supremacy as the literary language. The printing of the first Estonian Bible in 1739 finally decided the struggle; Northern Estonian decidedly became the literary and most commonly known language
177 of the Estonians. For several centuries literary Estonian was under the strong influence of
[212] the German language. German orthography prevailed until the middle of the nineteenth century, when E. Ahrens' grammar established rules for a more phonetical spelling closer to
[193] the Finnish method. But a German-like word order and other grammatical influences still remained until the twentieth century.

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

814 192 Johannes V. Veski, whose innovations were influenced mainly by the principles of suitability and tradition. He created thousands of new words, adding suffixes or forming compounds chiefly from words in the various Estonian dialects, for various scientific dictionaries which were published during the independence period. Veski also was the editor of the Dictionary of Estonian Orthography, which was finished by Elmar Muuk. Muuk compiled a smaller edition of this dictionary for school use. Both these works were officially recognized and still are standard dictionaries of the Estonian language, used in all schools, as well as by many publishers.

195 197 Due to the intensive work of such men as these,[1] the Estonian literary language has been highly developed and finally standardized during

[1] [See cat. 116, pp. 102-105 - 105 - Analyst]

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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197 the decades of independence. It has become a flexible and fully adequate instrument of expression adaptable both to scientific and artistic styles. The two generations of Estonian writers--the Noor-Eesti (1905) and the Siuru (started in 1917) groups--have favored a language change and have made valuable contributions to the development of the new style of literary expression. A great difference is noticeable between literary Estonian around the turn of the nineteenth and twentieth centuries and the Estonian from the 1930 s up to the present day. Although spoken Estonian has always been more conservative, the revolution in the literary language has influenced the spoken one also, especially the language of the educated people, which has adopted many innovations and thus become quite modernized.

195 Almost the same characteristics are appli-
•197 cable to the present-day language spoken by the older as opposed to the younger generation. Younger people use more innovations and a newer vocabulary in their spoken language but especially in their writings, which are sometimes overcrowded with new morphemes.

192 Toward the end of the 1930's the rush to revise the language began to slow down, but there were already by this time a large number of changes to be assimilated and learned. During the occupation some new words and slogans have been borrowed, especially from Russian. Some tendency to Russianization is noticeable in the replacement of well-established Estonian words by Russian loan words, e.g., Est. tänav 'street'
193 with uulits, Russ. ulitsa, etc. Since the end of independence there have not been any

1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

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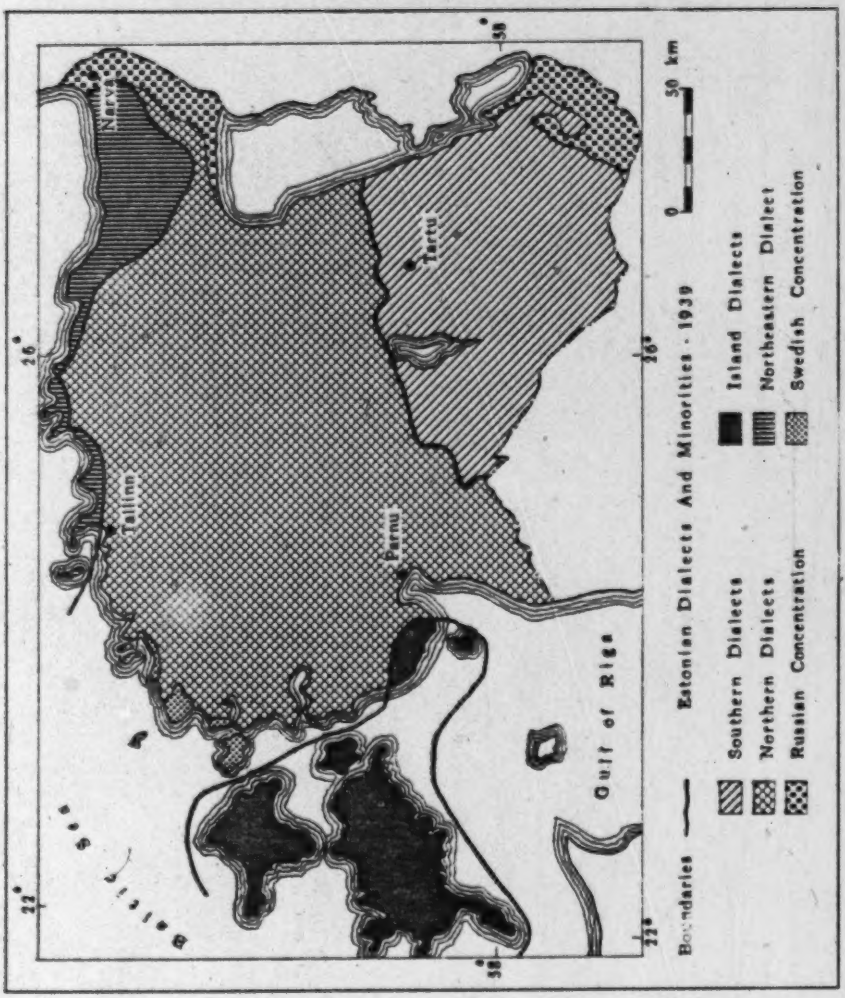

Annex "A," Subparagraph 1b,

Sociological Background

HISTORICAL SETTING

101 The votes call themselves vad'd'alain (plural vad'd'alaizet). This name comes from the word vad'd'a 'wedge,' and originally probably designated the wedge-shaped area inhabited by the Votes. In Russian chronicles and old documents the Votes are usually called vod' (from this the adjectives vodskii, votskii) and vozhane, later also by the names chudja and voty. The older German designation for the Votes is Watländer, the later one Woten (plural). In English the names Votes and Vodians are used (the adjectives Votic or Vodian).

Votes are closely related to the Estonians, Finns, Karelians, Vepsians and Livonians. [197] The language of all of these nationalties form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family of languages. 101 The original home of the Finno-Ugric people is 174 considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the ancestors of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland

177 and their way of life and, in the long run, they became Russians. This Russification process was furthered by mixed marriages, Russian schools and, as mentioned before, by the common Greek Orthodox creed which brought
361 them close to each other. The Russians, like
177 weeds, overgrew and suffocated the Votic villages. This process appears clearly on the appended map which shows the fate of the Votic villages in the course of the last century. The villages marked in the accompanying map with small dots are those found by Köppen in 1848 to be Votic, but which were Russified by 1913-15 when Prof. Kettunen visited them. It appears that the Russification during a 60-year period has disintegrated many Votic villages. In the villages
197 underlined in the same map, Votic was still
177 spoken at the time of Kettunen's visit. As Kettunen has noticed, Votic was almost exclusively spoken by older people, often side by side with Russian. In the easternmost villages, except for Ikäpäivä, Votic was spoken only by a few dozen people. The use of Votic among the children was in the whole area extremely rare (Kettunen heard it, for instance, in Korvettula). The villages in parentheses are those which a group of scholars of Tartu University (the author of this report included) were found to be Russianized in 1943. Such were the easternmost villages and Kerstova to the extreme south. In the whole Votic area there were no young people to be found who spoke Votic, and even among the older people it was not easy to find those who spoke it well. Votic was best preserved in the central group--in Kattila, Mati, Korvettula
177 and Sauvokkala villages. There will be hardly any doubt that the complete Russification of

Annex "A," Subparagraph 1e,

Sociological Background

LANGUAGES

●197 Knowledge of foreign languages. The Votes know, in addition to their mother tongue, also the languages of their neighbors, namely Russian, Ingrian, and Finnish. The knowledge of Russian is very general among them. This is due to several factors, such as close contact between these peoples, the Russian schools, mixed marriages, service in the Russian army, etc. Especially the younger generation knows Russian well. The knowledge of Ingrian and Finnish is also widespread. Both of these languages are so close to Votic that the Votes learn them easily.

The Votic dialects have been divided into two groups: West and East Votic. East Votic is spoken only in one village, Ikäpäivä.[1] In all the remaining villages West Votic is spoken.

The dialect differences between East and West Votic are very slight and refer mainly to phonemics. Below will be pointed out a few such differences. In East Votic the final k and h have been preserved (k as G), whereas in West Votic they have disappeared: East kazyG

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1 In 1915 East Votic was spoken in five easternmost villages: Koslova, Iivanais, Mahu, Lliimettina and Ikäpäivä, but the four first-mentioned villages were by the 1940's completely Russianized.

● 197 'due,' annaG 'give,' terveh 'healthy,' pereh 'family'; West kazy, anna, terve, pere. In East Votic all consonants have been geminated under certain conditions, but not in West Votic (except the Joenperä group): East kannaa 'of the hen,' ajjaa 'I am driving,' lehhoo 'of the leaf'; West kanaa, ajaa, lehoo. East Votic does not change the stem consonants in different forms of the same word as much as West Votic does: East hahsi 'child,' lahsyD 'children'; West lahsi, lahzyD.

In West Votic a few subgroups can be distinguished, of which the most noteworthy are the dialects of Joenperä and Liiva villages on the one hand, and the dialect of Kukkosi village on the other hand. The latter dialect represents a mixture of Votic and Ingrian.

The Russian has had a deep influence on the Votic language which appears especially in the word stock. In phonetics the Russian influence is less noticeable than one would expect, considering the bilingualism of the Votes. Apparently the Russian influence has been counteracted by the influence of the closely related languages of Votic, namely Ingrian and Finnish.

In order to give an idea to what extent the Votic word stock is Russianized, we will cite a short passage of an old man's speech in the village meeting, although its Russianness seems to be somewhat exaggerated. The man has been appointed for some community work and he protests (the Russian words are underlined): "Mil kse on aika menne kanavy kopat', kogda kotonn zhrat' nechego. Na proshloi nedele vass mahzim piatnadtsat' rublei veroa, de jo taas

● 197 trebuiut. Nepremenno piäb na zarabotki otpravit'sia, a too müüvvä viimin lehm' lautess. Em mene, vot moi skaz, khot' kol na golove teshite." ['How do I have time to go dig ditches, when I do not have anything at home for eating? Only last week I paid fifteen rubles, and now they are demanding again. I must surely go to work to earn money, otherwise I have to sell the last cow from the shed. I do not go, that's my word, do whatever you want.'] (Tsvetkov, p. 44.)

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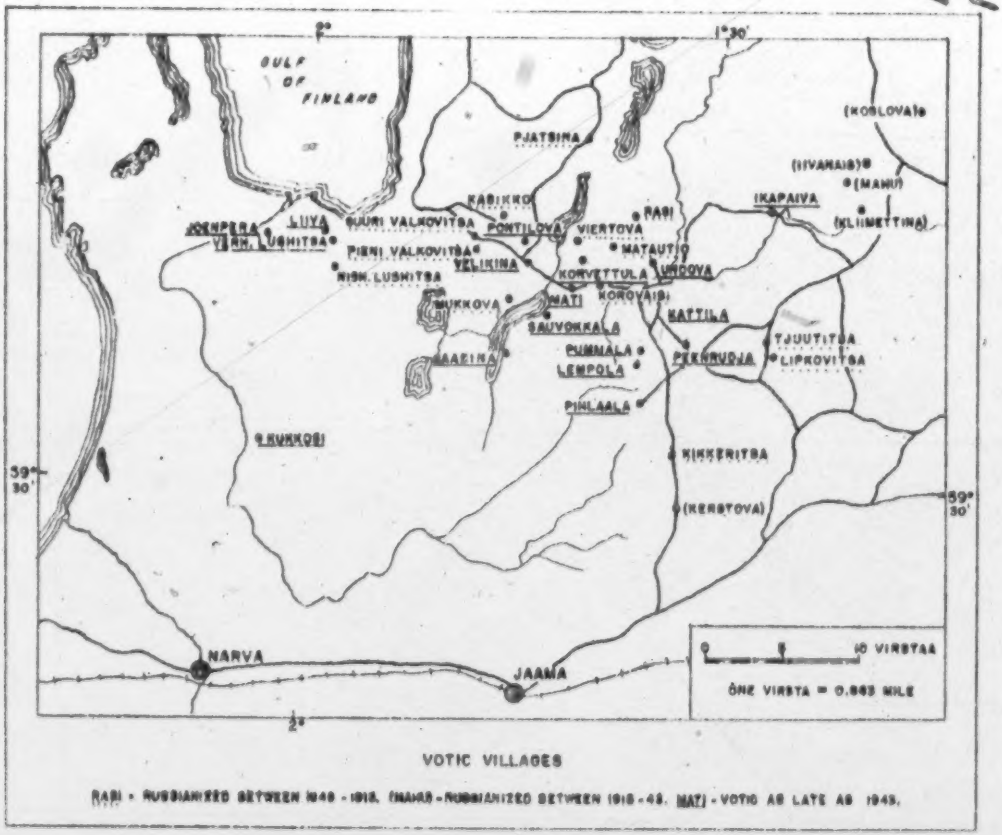

VOTIC VILLAGES

RAGI - RUSSIANIZED BETWEEN 1848 - 1918. (NAIAS - RUSSIANIZED BETWEEN 1918 - 48. MATI - VOTIC AS LATE AS 1943.

101 name "Kaivans" (kaivany) has also been used by the Russians. The Karelians in Olonets call the Vepsian language the language of "Naku" (nakun kieli), a name which comes from the Vepsian word naku 'over there', or sometimes "Shokshu language" (Shokshun kieli), after the northernmost Vepsian village.

175 [197] **History.** Vepsians are linguistically closely related to the Karelians, Finns, Estonians and Livonians. The languages of all of these nationalities form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family of languages. The original home of the Finno-Ugric peoples is considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In the last centuries of the pre-Christian era they were in contact with the Baltic peoples (that is with the forefathers of the Latvians, Lithuanians and Old Prussians), and later with the Germanic peoples, as the loan words indicate. During these Germanic Balto-Finnic relations the Balto-Finns must have been to the east of the Gulf of Finland and Peipus Lake. There this relatively homogeneous group disintegrated and various nationalities started to migrate to their present areas. This occurred in the first centuries A. D.

It is probable that the Vepsians moved northeast to their present dwelling places.

3: Indiana U. S-4,5 1955 RG4 Estonia RG4
Vepses

Annex "A," Subparagraph 1e,

Sociological Background

LANGUAGES

191 177 Knowledge of foreign languages. Almost all of the Vepsians know Russian. Turunen states (p. 156) that, "The Vepsians have bilingualism in their blood." Russian tends to penetrate even into their everyday life, for the Vepsians sing Russian folk songs, the so-called chastushka, and tell their tales both in Vepsian and Russian. However, the knowledge of Russian is, among the older people, sometimes not very thorough. This appears for instance in loan-translations, some of which bear witness to the confusion of Russian words which are close in sound, such as Vepsian seista 'to stand, to cost' (from Russian stojat' 'to stand', and stoit' 'to cost'); and Vepsian veda- 'to convey, to weigh' (from Russian vezti ' to convey', and vesit' 'to weigh').

• 197 The younger generation, however, knows Russian well.

Vepsians are linguistically most closely related to the Karelians whose language they can learn to understand completely within a few days. The knowledge of Karelian is more widespread among the North Vepsians who live in the neighborhood of the Karelians and have frequent contact with them.

The Vepsian language and its dialects. Although Vepsian is close to Karelian and Finnish,

197 there are a few basic differences between them. A peculiarity of Vepsian is the retention of consonants where in Karelian and Finnish these have disappeared. Thus, the Vepsian says jagan or d'agan 'I divide' where the Karelian and the Finn say jaan; magadan 'I sleep' but in Finnish makaan; Vepsian punoda ' to plait, ' but in Finnish punoa. The same peculiarity is also found in Ludic, the transition dialect between Vepsian and Karelian to the northwest of Lake Onega.

Noteworthy in Vepsian is also the disappearance of vowels in the final and medial positions, as is the case in Estonian and in the western dialects of Finland: must 'black'-Finnish and Karelian musta; jumal or d'umal 'god'-Finnish and Karelian jumala; kukrod 'pouches'-Finnish kukkarot.

The Vepsian dialects have been divided by Finnish scholars into three main groups: North, Middle, and South Vepsian. Soviet scholars, according to the Bol'shaia Sovetskaia Entsiklopedia divide them into four groups by separating the eastern part of the Middle Vepsian dialect into a special dialect group. The latter division is not necessary, for the eastern dialects can more justly be considered a sub-group of Middle Vepsian.

The dialect differences in Vepsian are more distinct between North Vepsian, on the one hand, and Middle and South Vepsian on the other. These differences, however, do not impede mutual

197 understanding. Some of the peculiarities of North Vepsian are as follows: the j is represented by d' (d'arv 'lake', d'ob 'he drinks', elsewhere jarv, job); the consonants l, n, r are soft before e (tul'en 'I come', son'en 'of the blood vessel', pur'en 'I bite'); the plural adessive ending is the Russian-like l, elsewhere soft l' (heil 'by them', kün'z'il 'on the nails'); the first and second person plural ending are -m and -t, respectively, elsewhere -mai or -mei, -tai or -tei (tul'em 'we come', tulet 'you come').

There are very few differences between Middle and South Vepsian. Some of these are: the Middle Vepsian e is represented by o or ö in South Vepsian in certain cases (Middle Vepsian tuleb 'he comes', sülgeb 'he spites', South Vepsian tulob, sülgöb); the adessive ending in Middle Vepsian is -ou or -ū, in South Vepsian -ō (Middle Vepsian edou, edū 'before', touvū 'in the winter', in South Vepsian edō, touvō); the diphthongs in Middle Vepsian have been preserved, in South Vepsian they have developed into long vowels (Middle Vepsian pakaine 'frost', nälgäine 'hungry', linduine 'little bird', South Vepsian pakān'e, nälgān'e, lindūn'e).

177 In the 1930's an attempt was made to estab-
181 lish a Vepsian literary language on the basis of the Middle Vepsian dialects. A significant role in this attempt was played by F. A. Andrejev and M. M. Hämalainen who, since 1932, have published in Latin script a Vepsian grammar, a reader in two parts, and a

197 Vepsian-Russian dictionary. In addition to these,
186 text books in mathematics and biology were also published in Vepsian. All of these books were prepared for use in the Vepsian schools. This liberal policy of the Soviet authorities toward the literary languages of the minorities was, however, completely changed at the end of the thirties. The literary languages of the Vepsians and other minorities were then liquidated, for, according to the new policy, they were supposed to be sufficiently "served by the Russian literary language."

197 Russian influence on Vepsian. Vepsian shows stronger Russian influence than any other Balto-Finnic languages. This is especially apparent in the Vepsian sound system which is completely Russian. Tunkelo lists eighteen Vepsian sound features which owe their existence to Russian influence. Such are, for instance, the use of voiced stops (b, d, g), the affricates (c, c', č, č') and the consonant clusters (such as br, pl, sp) at the beginning of the word; the increase of the sibilants (z, z' š, ž) and spirants (f, h, X); the shortening of double consonants and long vowels; the increase of the softening of the consonants; the regressive assimilation which appears in the modification of the consonants due to the character of the following sounds: e. g., uk 'old man' with the final -k, if the next word begins with a voiceless consonant, but ug with -g, if the next word begins with a voiced consonant or vowel.

Vepsian has borrowed a large percentage of

197 the Russian words. Especially dangerous for the Vepsian language is the great number of Russian translation-loans, i.e. special Russian expressions simply translated into Vepsian.

197 177 The tendency to replace Russian for Vepsian is clearly noticeable. In 1926, seven per cent of the Vepsians in Leningrad oblast considered themselves Vepsians only by nationality, not by language, for they had adopted Russian in place of their mother tongue. Considering that the percentage of Russified Karelians in 1926 was less than half this number (3.4 per cent), we can see that the Vepsians are especially in danger of losing their language.

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113

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4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1b,
Sociological Background

HISTORICAL SETTING

101 The Livonians have no common name for themselves. To the west they call themselves raandalist 'coast people,' and to the east, kalamied 'fishermen.' Only after the first World War they started to use the name liiv, liivli 'Livonians.'[1] The latter name has, however, been used for centuries by their neighbors for designating the Livonians. The Russians call the Livonians livy, the Germans, Liven, and the Latvians, lihbeeshi.

101 Livonians are closely related to the
197 Estonians, Votes, Finns, Karelians and Vepsians. The language of all of these nationalities form the so-called Balto-Finnic group, which is a subgroup of the Finno-Ugric family
175 of languages. The original home of the Finno-Ugric peoples is considered to have been somewhere along the middle course of the Volga River. In the course of time, the forefathers of the Balto-Finns have moved westward. In

1 Some scholars think that the name liiv, etc., is connected with the word Estonian liiv, Finnish liiva 'sand'; others connect it with the name lüd 'Ludes' (Karelian-Vepsian mixed people), which in Karelian-Olonetsian occurs in the form livviköi.

4: Indiana U. S-4,5 1955 RG4 Estonia RG4
Livonians

Annex "A," Subparagraph 1e,
Sociological Background

LANGUAGES

191 The Livonians know, besides their native tongue, Latvian, which enjoys the privilage of the literary language and is in many families used also as the everyday spoken language. Among the older generation the knowledge of Estonian is also very widespread, due to the close association between the Livonians and the Estonians of Saaremaa. Only a few know Russian.

197 The Livonian language is closely related to Estonian, especially to South Estonian. It is divided into two dialects: West and East Livonian. West Livonian comprises the Piza and Luuzh villages, and East Livonian the villages beginning from Uushkila eastward. The language of Iira village constitutes an intermediate dialect. The differences between West and East Livonian are rather insignificant, as one can expect in such a small area. The main phonetic distinction is the preservation of the ę̄ vowel (back e, which occurs also in Estonian and Votic) in the eastern dialects, while in the West it has developed to ü and further to i; for instance: East Livonian vę̄za 'sprout, shoot,' vę̄ę̄rƏZ 'strange,' West Livonian vüza, vüürƏZ. There is a difference also in the development of the long ā: its preservation in West and change almost to an

• 197 o in East Livonian; for instance, West Livonian maa 'earth,' saaʔtə̂ ' to send,' East Livonian moo, sooʔtə̂.

Latvian has had a strong influence on Livonian. This influence manifests itself especially in phonetics and in the vocabulary. [194] In phonetics, the Latvian influence appears in the delabialization of ü and ö (both short and long), in the loss of h, in the development of the Livonian intonations, etc. Many ancient Livonian words have been substituted by loan-words from Latvian even in such important areas as cattle raising, agriculture and fishing. Kettunen in his big dictionary has indicated more than 3000 words of Latvian origin. The Latvianization of Livonian has gone so far that even Latvian verbal prefixes have been borrowed. Very numerous are the translation loans from Latvian.

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Kettunen, Lauri

4: Indiana U. S-4, 5 1955 RG4 Estonia RG4
Livonians

[177] The Livonian fairy tales are, in the main,
538 borrowed from Latvian. Telling tales and
517 different kinds of stories and anecdotes is a favorite Livonian pastime, practiced at home, on visits, in taverns and on fishing trips. The Livonians also enjoy telling proverbs and riddles.

214 Literature. The Livonian literature is also very scanty. The only book in Livonian until recent times was the translation of the Gospel of Matthew, published in 1863 by the
[197] British Bible Society. This appeared in two dialects and was translated by the teachers Prinz from Piza (western dialect) and Pollmann from Koshtrõg (eastern dialect). The orthography was based on Sjögren, the first scholar who studied Livonian in the middle of the nineteenth century. In 1880 appeared a new edition of this book in the eastern dialect in the Latvian orthography. In the early 1920's several Livonian readers (Esimene liivi lugemik 'The First Livonian Reader,' etc.) were published by the Academic Society of the Mother Tongue in Estonia. The Estonian Temperance Society also published a few books for the Livonians, including a play dealing with temperance. Later the Finns began the publication of Livonian books of which the most significant are the Jemakiel lugdõbraantõz ('The Reader of the Mother Tongue,' Helsinki 1935) by P. Damberg, and the translation of almost all of the New Testament by K. Stalte (Helsinki, 1937). K. Stalte also published

The same post-ice age, early Eurasian race as that in Suomi-Finn- 101
land which once migrated from the Atlantic to the Pacific, with
local variations, had settled south of the eastern part of the Baltic
Sea and of the Finnish ocean bay. As it did in Suomi-Finnland so [44]
here too it received from the 17th century on east Finnish and Volga
Finnish admixtures, but to a much smaller degree. On the other
hand it received much stronger northern Germanic additions. From
this developed the Estonians, designated thus by their neighbors as
the people of the East but in the oldest Russian annals called Chudi,
like all Finns. They themselves formerly only called themselves
maamees, i.e. man of the country, and their people maarahwas,
i.e. people of the country. Today they like to speak of soome
(from som, dark, wet) as their home, in accord with Suomi-Finn-
land. Their territory stretches from Reval to Warro, from Walk to 131
Lake Peipus, with additional land in the area of Vitebsk, "poor land
with meager fields" (Kalewipoeg), full of swamps and forests. Be- 197 ●
cause of their Finno-Ugric language, which incidentally contains
more than 30% Germanic words, the Estonians are still numbered
among the "Mongoloids," but they are neither anthropologically nor
ethnographically connected with them. They are rather completely
European. They are blond, have blue eyes, a tall and strong build. [142]
Dark types are seldom encountered. Once because of the nature of 241
the land dependent on gathering, hunting and fishing, they became
stock-farmers and husbandmen under later influence from Lithuania
and from the Baltic Sea. In all branches of the economy the imple- 412
ments and tools used have preserved their primitive forms and the
materials of the wood age have largely been kept to our day. Fishing
is done with iron hooks and a red drag-rod /Schleppangel/ bound with
wool. A fork-shaped hand-plow /Zoche/ is used for plowing; ropes
are twisted with crude forked branches as in the Celtic West and in
north Germanic Sweden; weaving is done with small hand-weaving 286
tools and with little boards - alongside the pedal weaving frame;
until a short time ago wool was plucked, cleaned with a hatter's bow
/Fachbogen/ which is of exactly the same construction as the cotton
cleaner which is used from Egypt to China and which has been pre-
served in central Europe in the hat factory, strangely enough, only
in this trade. The old conical tent shape is preserved in farm kitchens, [343]
which stand alone or are joined to the bath house. It exists as a cir-
cular foundation of stones and a pole-roof. The present-day square 342
houses, similar to the Latvian and Lithuanian block buildings, and